

## THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

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### CALIFORNIA.

We here make a further extract from the interesting travels of Captain J. C. Tremont, just published by Wiley and Putman, of London.

*July 28.*—In two miles from our encampment we reached the place where the regular road crosses the Platte. There was 200 feet breadth of water at this time in the bed, which was a variable width of 800 to 1500 feet. The channels were generally three feet deep, and there were large angular rocks on the bottom, which made the ford in some places a little difficult. Even at its low stages this river cannot be crossed at random, and this has always been used as the best ford. The low state of the waters the present year had made it fordable in almost any part of its course, where access could be had to its bed.

For the satisfaction of travellers, I will endeavour to give some description of the nature of the road from Laramie to this point. The nature of the soil may be inferred from its geological formation. The limestone at the eastern limit of this section is succeeded by limestone without fossils, a great variety of sandstone, consisting principally of red sandstone and fine conglomerates. The red sandstone is argillaceous, with compact white gypsum or alabaster, very beautiful. The other sandstones are grey, yellow and ferruginous, sometimes very coarse. The apparent sterility of the country must, therefore be sought for in other causes than the nature of the soil. The face of the country cannot, with propriety, be called hilly. It is a succession of long ridges, made by the numerous streams which come down from the neighbouring mountain range. The ridges have an undulating surface, with some such appearance as the ocean presents in an ordinary breeze.

The road which is now generally followed through this region is therefore a very good one, without any difficult ascents to overcome. The principal obstructions are near the river, where the transient waters of heavy rains have made deep ravines with steep banks, which render frequent circuits necessary. It will be remembered that wagons pass this road only once or twice a year, which is by no means sufficient to break down the stubborn roots of the innumerable artemisia bushes. A partial absence of these is often the only indication of the track, and the roughness produced by their roots in many places, gives the road the character of one newly opened in a wooded country. This is usually considered the worst part of the road east of the mountains; and as it passes through an open prairie region, may be much improved, so as to avoid the greater part of the inequalities it now presents.

From the mouth of the Kansas to the Green River valley, west of the Rocky Mountains, there is no such thing as a mountain road on the line of communication.

We continued our way, and four miles beyond the ford Indians were discovered

again, and I halted while a party were sent forward to ascertain who they were. In a short time they returned, accompanied by a number of Indians of the Oglallah band of Sioux. From them we received some interesting information. They had formed part of the great village, which they informed us had broken up, and was on its way home. The greater part of the village, including the Arapahoes, Cheyennes, and Oglallahs, had crossed the Platte eight or ten miles below the mouth of the Sweet Water, and were now behind the mountains to the south of us, intending to regain the Platte by way of Deer Creek. They had taken this unusual route in search of grass and game. They gave us a very discouraging picture of the country. The great drought, and the plague of grass-hoppers, had swept so that scarce a blade of grass was to be seen, and there was not a buffalo to be found in the whole region. Their people, they further said, had been nearly starved to death, and we should find their road marked by lodges which they had thrown away in order to move more rapidly, and by the carcasses of the horses which they have eaten, or which had perished by starvation. Such was the prospect before us.

When he had finished the interpretation of these things, Mr. Bissonette immediately rode up to me, and urgently advised that I should entirely abandon the further prosecution of my exploration. "*Le meilleure avis que je pourrais vous donner c'est de repirer de suite.*" "The best advice I can give you is to turn back at once." It was his own intention to return, as we had now reached the point to which he had engaged to attend me. In reply, I called up my men, and communicated to them fully the information I had just received. I then expressed to them my fixed determination to proceed to the end of the enterprise on which I had been sent; but as the situation of the country gave me some reason to apprehend that it might be attended with an unfortunate result to some of us, I would leave it optional with them to continue with me or to return.

Among them were some five or six who I knew would remain. We had still ten days' provisions; and, should no game be found, when this stock was expended, we had our horses and mules, which we could eat when other means of subsistence failed. But not a man flinched from the undertaking. "We'll eat the mules," said Basil Lajeunesse; and thereupon we shook hands with our interpreter and his Indians, and parted. With them I sent back one of my men, Dumés, whom the effects of an old wound in the leg rendered incapable of continuing the journey on foot, and his horse seemed on the point of giving out. Having resolved to disencumber ourselves immediately of everything not absolutely necessary to our future operations, I turned directly in toward the river, and encamped on the left bank, a little above the place where our council had been held, and where a thick grove of willows offered a suitable spot for the object I had in view.

The carts having been discharged, the covers and wheels were taken off, and, with the frames, carried into some low places among the willows, and concealed in the dense foliage in such a manner that the glitter of the iron-work might not attract the observation of some straggling Indian. In the sand, which had been blown up into waves among the willows, a large hole was then dug, ten feet square and six deep. In the meantime all our effects had been spread out upon the ground, and whatever was designed to be carried along with us separated and laid aside, and the remaining part carried to the hole and carefully covered up. As much as possible all traces of our proceedings were obliterated, and it wanted but a rain to render our *cache* safe beyond discovery. All the men were now set at work to arrange the pack-saddles and make up the packs.

The day was very warm and calm, and the sky entirely clear, except where, as usual along the summits of the mountainous ridge opposite, the clouds had congregated into masses. Our lodge had been planted, and, on account of the heat, the ground pins had been taken out, and the lower part slightly raised. Near to it was standing the barometer, which swung in a tripod frame; and within the lodge, where a small fire had been built, Mr. Preuss was occupied in observing the temperature of boiling water. At this instant, and without any warning until it was within fifty yards, a violent gust of wind dashed down the lodge, burying under it Mr. Preuss and about a dozen men, who had attempted to keep it from being carried away. I succeeded in saving the barometer, which the lodge was

carrying off with itself, but the thermometer was broken. We had no others of a high graduation, none of those which remained going higher than 135° Fahrenheit. Our astronomical observations gave to this place, which we named *Cache Camp*, a longitude of 106° 38' 26", latitude 42° 50' 53".

*July 29.*—All our arrangements having been completed, we left the encampment at seven o'clock this morning. In this vicinity the ordinary road leaves the Platte, and crosses over to the Sweet Water river, which it strikes near Rock Independence. Instead of following this road I had determined to keep the immediate valley of the Platte, so far as the mouth of the Sweet Water, in expectation of finding better grass. To this I was further prompted by the nature of my instructions. To Mr. Carson was assigned the office of guide, as we had now reached a part of the country with which, or a great part of which, long residence had made him familiar. In a few miles we reached the Red Buttes, a famous landmark in this country, whose geological composition is red sandstone, limestone, and calcareous sandstone and pudding stone.

The river here cuts its way through a ridge; on the eastern side of it are the lofty escarpments of red argillaceous sandstone, which are called the Red Buttes. In this passage the stream is not much compressed or pent up, there being a bank of considerable though variable breadth on both sides. Immediately on entering we discovered a band of buffalo. The hunters failed to kill any of them, the leading hunter being thrown into a ravine, which occasioned some delay, and in the meantime the herd clambered up the steep face of the ridge. It is sometimes wonderful to see these apparently clumsy animals make their way up and down the most rugged and broken precipices. We halted to noon before we had cleared this passage, at a spot 12 miles distant from *Cache Camp*, where we found abundance of grass. So far the account of the Indians was found to be false. On the banks were willow and cherry-trees. The cherries were not yet ripe, but in the thickets were numerous fresh tracks of the grizzly bear, which is very fond of this fruit. The soil here is red, the composition being derived from the red sandstone. About seven miles brought us through the ridge, in which the course of the river is north and south. Here the valley opens out broadly, and high walls of the red formation present themselves among the hills to the east. We crossed here a pretty little creek, an affluent of the right bank. It is well-timbered with cotton-wood in this vicinity, and the absinthe has lost its shrub-like character, and becomes small trees six and eight feet in height, and sometimes eight inches in diameter. Two or three miles above this creek we made our encampment, having travelled to-day 25 miles. Our animals fared well here, as there is an abundance of grass. The river bed is made up of pebbles, and in the bank at the level of the water, is a conglomerate of coarse pebbles, about the size of ostrich eggs, and which I remarked in the banks of the Laramie fork. It is overlaid by a soil of mixed clay and sand, six feet thick. By astronomical observations our position is longitude 106 deg. 54 min. 32 secs., and latitude 42 deg. 38 min.

*July 30.*—After travelling about twelve miles this morning we reached a place where the Indian village had crossed the river. Here were the poles of discarded lodges and skeletons of horses lying about. Mr. Carson, who had never been higher up than this point of the river, which has the character of being exceedingly rugged, and walled in by precipices above, thought it advisable to camp near this place; where we were certain of obtaining grass, and to-morrow make our crossing among the rugged hills to the Sweet Water river. Accordingly we turned back, and descended the river to an island near by, which was about twenty acres in size, covered with a luxuriant growth of grass. The formation here I found highly interesting. Immediately at this island the river is again shut up in the rugged hills, which come down to it from the main ridge in a succession of spurs 300 or 400 feet high, and alternated with green level *prairillons*, or meadows, bordered on the river banks with thickets of willow, and having many plants to interest the traveller. The island lies between two of these ridges, 300 or 400 yards apart, of which that on the right bank is composed entirely of red argillaceous sandstone, with thin layers of fibrous gypsum. On the left bank the ridge is composed entirely of siliceous pudding stone, the pebbles in the numerous strata increasing in size from the top to the bottom, where they are as large as a man's head. So far as I

was able to determine, these strata incline to the north-east with a dip of about 15°. This pudding stone, or conglomerate formation, I was enabled to trace through an extended range of country, from a few miles east of the meridian of Fort Laramie to where I found it superseded on the granite of the Rocky Mountains, in longitude 109 deg. 00 sec. From its appearance the main chain of the Laramie mountain is composed of this rock; and in a number of places I found isolated hills which served to mark a former level, which had been probably swept away.

These conglomerates are very friable and easily decomposed, and I am inclined to think this formation is the source from which was derived the great deposit of sand and gravel, which forms the surface rock of the prairie country west of the Mississippi.

Crossing the ridge of red sandstone, and traversing the little prairie which lies to the southward of it, we made in the afternoon an excursion to a place which we have called the Hot Spring Gate. This place has much the appearance of a gate, by which the Platte passes through a ridge composed of a white and calcareous sandstone. The length of the passage is 400 yards, with a smooth green prairie on either side. Through this place the stream flows with a quiet current, unbroken by any rapid, and is about seventy yards wide between the walls, which rise perpendicularly from the water. To that on the right bank, which is the lower, the barometer gave a height of 360 feet. This place will be more particularly described hereafter, as we passed through it on our return.

We saw here numerous herds of mountain sheep, and frequently heard the volley of rattling stones which accompanied their rapid descent down the steep hills. This was the first place at which we had killed any of these animals; and in consequence of this circumstance, and of the abundance of these sheep goats (for they are called by each name), we gave to our encampment the name of Goat Island. Their flesh is much esteemed by the hunters, and has very much the flavour of the Alleghany mountain sheep. I have frequently seen the horns of this animal three feet long and seventeen inches in circumference at the base, weighing eleven pounds. But two or three of these were killed by our party at this place, and of these the horns were small. The use of these horns seems to be to protect the animal's head in pitching down precipices to avoid pursuing wolves—there only safety being in places where they cannot be followed. The bones are very strong and solid, the marrow occupying but a very small portion of the bone of the leg, about the thickness of a rye straw. The hair is short, resembling the winter colour of our common deer, which it nearly approaches in size and appearance. Except in the horns, it has no resemblance whatever to the goat. The longitude of this place, resulting from chronometer and lunar distances, and an occultation of Arietis, is 107 deg. 18 min. 29 sec., and the latitude 42 deg. 33 min. 27 sec. One of our horses which had given out, we left to receive strength on the island, intending to take her, perhaps, on our return.

July 31.—This morning we left the course of the Platte, to cross over to the Sweet Water. Our way, for a few miles, lay up the sandy bed of a dry creek, in which I found several interesting plants. Leaving this, we wound our way to the summit of the hills, of which the peaks are here 800 feet above the Platte, bare and rocky. A long and gradual slope led from these hills to the Sweet Water, which we reached in fifteen miles from Goat Island. I made an encampment early here, in order to give the hunters an opportunity to procure a supply from several bands of buffalo, which made their appearance in the valley near by. The stream here is about 60 feet wide, and at this time 12 to 18 inches deep, with a very moderate current.

The adjoining prairies are sandy, but the immediate river bottom is a good soil, which afforded an abundance of soft green grass to our horses, and where I found a variety of interesting plants, which made their appearance for the first time. A rain to-night made it unpleasantly cold; and there was no tree here to enable us to pitch our single tent, the poles of which had been left at *Caché* Camp. We had, therefore, no shelter except what was to be found under cover of the absinth bushes, which grew in many thick patches, one or two, and sometimes three feet high.

August 1.—The hunters went ahead this morning, as buffalo appeared tolerably abundant, and I was desirous to secure a small stock of provisions; and we moved



about seven miles up the valley, and encamped one mile below Rock Independence. This is an isolated granite rock, about 650 yards long, and 40 in height. Except in a depression of the summit, where a little soil supports a scanty growth of shrubs, with a solitary dwarf pine, it is entirely bare. Everywhere, within six or eight feet of the ground, where the surface is sufficiently smooth, and in some places 60 or 80 feet above, the rock is inscribed with the names of travellers. Many a name famous in the history of this country, and some well known to science, are to be found mixed among those of the traders and of travellers for pleasure and curiosity, and of missionaries among the savages. Some of these have been washed away by the rain, but the greater number are still very legible. We remained at our camp of August 1st, until noon the next day, occupied in drying meat. By observation, the longitude of the place is 107 deg. 25 min. 23 sec., latitude 42 deg. 29 min. 56 sec.

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#### AMERICAN ANTIQUITIES.

##### *A description of the Ceremonies of Fire Worship, as practised by certain Tribes on the Arkansas.*

Mr. Ash witnessed an exhibition of fire worship, or the worship of the sun, as performed by a whole tribe at the village of Ozark, near the mouth of the Ozark, or Arkansas river, which empties into the Mississippi from the west.

He says he arrived at the village at a very fortunate period; at a time when it was filled with Indians, and surrounded with their camp. They amounted to about 900, and were composed of the remnants of various nations, and were worshippers of the sun. The second day after his arrival happened to be the grand festival among them. He had the most favourable opportunity of witnessing their adorations at three remarkable stages—the sun's rising, meridian, and setting.

The morning was propitious, the air serene, the horizon clear, the weather calm. The nations divided into classes: warriors, young men and women, and married men with their children. Each class stood in the form of a quadrant, that each individual might behold the rising luminary, and each class held up a particular offering to the sun the instant he rose in his glory. The warriors presented their arms, the young men and women offered ears of corn and branches of trees, and married women held up to his light their infant children. These acts were performed in silence till the object of their adoration visibly rose, when, with one impulse, the nations burst into praise, and sung a hymn in loud chorus. The lines, which were sung with repetitions, and marked by pauses, were full of sublimity and judgment. Their meaning, when interpreted, is as follows:—

“Great Spirit! master of our lives. Great Spirit! master of things visible and invisible, and who daily makes them visible and invisible. Great Spirit! master of every other spirit, good or bad; command the good to be favourable to us, and deter the bad from the commission of evil. O, Grand Spirit! preserve the strength and courage of our warriors, and augment their number, that they may resist the oppression of the Spanish enemies, and recover the country and the rights of our fathers. O, Grand Spirit! preserve the lives of such of our old men as are inclined to give counsel and example to the young. Preserve our children, multiply their number, and let them be the comfort and support of declining age. Preserve our corn and our animals, and let no famine desolate the land. Protect our villages, guard our lives. O, Great Spirit! when you hide your light behind the western hills, protect us from the Spaniards, who violate the night, and do evil which they dare not commit in the presence of your beams. Good Spirit! make

known to us your pleasure, by sending to us the Spirit of dreams. Let the Spirit of dreams proclaim your will in the night, and we will perform it through the day; and if it say the time of some be closed, send them, Master of Life! to the great country of souls, where they may meet their fathers, mothers, children, and wives, and where you are pleased to shine upon them with a bright, warm, and perpetual blaze! O, Grand, O, Great Spirit! hearken to the voice of nations, hearken to all thy children, and remember us always, for we are descended from thee."

Immediately after this address, the four quadrants formed one immense circle, of several deep, and danced and sung hymns descriptive of the power of the sun, till near ten o'clock. They then amused and refreshed themselves in the village and camp, but assembled precisely at the hour of twelve, and formed a number of circles, commenced the adoration of the meridian sun. The following is the literal translation of the mid-day address:—

"Courage, nations! courage! The Great Spirit looks down upon us from his highest seat, and by his lustre appears content with the children of his own power and greatness. Grand Spirit! how great are his works and how beautiful are they! How good is the Great Spirit! He rides high to behold us. 'Tis he who causes all things to augment and to act. He even now stands for a moment to hearken to us. Courage, nations! courage! The Great Spirit, now above our heads, will make us vanquish our enemies; he will cover our fields with corn, and increase the animals of our woods. He will see that the old be made happy, and that the young augment. He will make the nations prosper, make them rejoice, and make them put up their voice to him, while he rises and sets in their land, and while his heat and light can thus gloriously shine out."

This was followed by dancing and hymns, which continued from two to three hours; at the conclusion of which, dinners were served and eaten with great demonstrations of mirth and hilarity. Mr. Ash says he dined in a circle of chiefs, on a barbecued hog, and venison very well stewed, and was perfectly pleased with the repast. The dinner and repose after it, continued till the sun was on the point of setting. On this being announced by several who had been on the watch, the nations assembled in haste, and formed themselves into segments of circles in the face of the sun, presenting their offerings during the time of his descent, and crying aloud:—

"The nations must prosper; they have been beheld by the Great Spirit. What more can they want? Is not that happiness enough? See! he retires, great and content, after having visited his children with light and universal good. O, Grand Spirit! sleep not long in the gloomy west, but return and call your people once again to light and life, to light and life, to light and life."

This was succeeded by dances and songs of praise, till eleven o'clock at night, at which hour they repaired to rest, some retiring to the huts that formed their camp, and others to the vicinity of fires made in the woods, and along the river bank. Mr. Ash took up his abode with a French settler in the village. He understood that these Indians have four similar festivals in the year—one for every season. When the sun does not shine or appear on the adoration days, an immense fire is erected, around which the ceremonies are performed with equal devotion and care.

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#### *Origin of Fire Worship.*

For many ages the false religions of the east had remained stationary; but in this period, *magianism* received considerable strength from the writings of Zoroaster. He was a native of Media. He pretended to a visit in heaven, where God spoke to him out of a fire. This fire he pretended to bring with him on his return. It was considered holy—the dwelling of God. The priests were for ever to keep it, and the people were to worship before it. He caused fire temples every where to be erected, that storms and tempests might not extinguish it. As he considered God as dwelling in the fire, he made the sun to be his chief residence,

and therefore the *primary* object of worship. He abandoned the old system of two gods, one good and the other evil, and taught the existence of one Supreme, who had under him a good and evil angel—the immediate authors of good and evil. To gain reputation, he retired into a cave, and there lived a long time a recluse, and composed a book called the *Zend-Avesta*, which contains the liturgy to be used in the fire temples, and the chief doctrines of his religion. His success in propagating his system was astonishingly great. Almost all the eastern world, for a season, bowed before him. He is said to have been slain, with eighty of his priests, by a Scythian prince, whom he attempted to convert to his religion.

It is manifest that he derived his whole system of God's dwelling in the fire from the burning bush, out of which God spake to Moses. He was well acquainted with the Jewish Scriptures. He gave the same history of the creation and deluge that Moses had given, and inserted a great part of the Psalms of David into his writings. The Mehestani, his followers, believed in the immortality of the soul, in future rewards and punishments, and in the purification of the body by fire; after which they would be united to the good.—(*Marsh's Ecclesiastical History*, p. 78.) From the same origin, that of the burning bush, it is altogether probable the worship of fire, for many ages, obtained over the whole habitable earth, and is still to be traced in the funeral piles of the Hindoos, the beacon fires of the Scotch and Irish, the periodical midnight fires of the Mexicans, and the council fires of the North American Indians, around which they dance.

A custom among the natives of New Mexico, as related by Baron Humboldt, is exactly imitated by a practice found still in some parts of Ireland, among the descendants of the ancient Irish.

At the commencement of the month of November, the great fire of *Samhuin* is lit up, all the culinary fires in the kingdom being first extinguished, as it was deemed sacrilege to awaken the winter's social flame except by a spark snatched from this sacred fire; on which account the month of November is called in the Irish language, *Samhuin*.

To this day, the inferior Irish look upon bonfires as sacred; they say their prayers, walking round them, the young dream upon their ashes, and the old take this fire to light up their domestic hearths, imagining some secret undefinable excellence connected with it.

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#### THE JOINT STOCK COMPANY.

We again recur to this subject, and shall continue to do so frequently, in order that we may sufficiently impress the minds of the Saints with the importance of it. We are greatly encouraged in our efforts for the completion of the company from time to time, by the good wishes and labours of others, and particularly by those of our esteemed and very zealous trustee, Mr. Samuel Downes, of Manchester, whose labours in the cause are unceasing, and who by his great success realizes the result of his efforts. We have received advices from him, stating that he has on hand applications for 1200 shares, and he calculates on obtaining some 600 more yet in the Manchester Conference. We have made this statement for the encouragement of others, and to show what may be done by diligence and activity in such a cause. Much depends upon official characters in connexion with the company for the promotion of its interests, as also upon Presidents of Branches and Conferences, that by their diligence and example others may be led to assist and support so great and powerful an auxiliary to the building up of the kingdom of God as such a company is calculated to be.

Many faithful Saints, and well-wishers to the cause of God, have long desired to see established some plan by which the genius, talent, mechanical skill, and pecu-

niary means of the Saints could be united, so as more effectually than hitherto to be instrumental in rolling on the great work of the last days. When we look around us, in the professedly religious portion of the community, or in the emporiums of commerce and trade, we find all parties practically illustrating the great maxim that "union is strength;" but when we consider the peculiar situation of the Saints of God in the last days, the great doctrine of the *gathering*, and the building up of Zion, we behold a people who, more than any others upon earth, require in the first place to be united, in heart and mind, and secondly, to put forth every energy, in combined action, to facilitate the progress of the work of God, and also to place themselves one and all that are faithful and true, in such a position and locality, that they may learn the will of the Lord in relation to the mighty work of salvation, both of the living and the dead, and of all things necessary for fitting themselves for a celestial kingdom and glory. How then can this be effected? Every faithful man and woman knows, that the impartation of those great principles necessary for us to know, and those ordinances that require our obedience cannot in the first instance be communicated, nor in the second instance be attended to amongst the Gentiles. Hence then the gathering of the Saints, and the absolute necessity of their being associated, as one great family, to learn the will of the Lord, and obtain that knowledge which alone can fit them to be his agents in the accomplishment of his great purposes. But let us ask again—Are there not many, very many Saints in the British Islands, who have been members almost from the time that the sound of the fulness of the Gospel first broke in divine accents upon the echoes of our Isle, who have never yet been able to gather with the Saints? and we would further inquire, what prospects have they, if circumstances remain as they have been, of ever fulfilling the commandments of the Lord in this respect? Truly they have none. Is not then the time come for the Saints, one and all, to put far away from them all selfish motives, to cast aside suspicion and doubt, and come out in the exercise of mighty faith to unite their energies, to enable each and every one to escape unto the land of Zion, that we may learn in the temples of the Lord his mind and will. Amongst the many obstacles that array themselves against the progress of the Saints as individuals, or in a collective capacity, *poverty* is certainly a great barrier, which to their sorrow, they have often realized. And are the Saints for ever to be toiling and struggling against this paralyzing enemy, when by union they may overcome and triumph? We answer, emphatically, No! God has given genius, and talent, and enterprise unto his people, as well as the rest of mankind, and he calls for the consecration of those talents to his service and glory. Let the people of God never be afraid of doing too much in the cause of truth. Nations have been conquered and subdued, mighty and gigantic schemes of enterprise have been conceived and executed, wonderful effects of the application of great principles have been realized, but still all things fall into insignificance, yea, all those things combined are but trifles, compared with the mighty work to be accomplished by the Saints, whom God has chosen to be his agents in the last days. Here, then, in the formation of a Joint Stock Company, established according to the laws of Great Britain, is a first effort for this necessary union and action of the people of God; and who shall limit its operation? The glory of God, the building up of Zion, the gathering of the Saints, have been the grand motives that have led to its origin and establishment, and under his blessing, whose glory we seek, who shall say to our exertions, "thus far shalt thou go, but no farther?" Not all the powers of earth or hell combined can stay its progress. Genius can conceive, and talent bring into operation its mighty conceptions amongst the children of men, and shall its powers not be increased by the blessing of the spirit of God? The earth brings forth its fruit to reward the labour of the husbandman, and shall it refuse its blessings to the people of God? Nay, rather shall all good things be multiplied unto the children of light, and the children of the day, until they be fitted and be prepared to be citizens of that kingdom which will never come to an end. But again, there are other signs of the times, that speak unerringly for the necessity of the Saints to be united, and seek after those things for which they have enlisted into the army of God. War-clouds are gathering thickly and fast, the blood of thousands has been shed, and is still shedding upon the plains of Ind. The burning sands, or snowy hills of Afric, are witness to the demon of devastation,



murderous war; while among equally polished and enlightened nations, whose best interests are promoted beneath the olive branch of peace, it seems to require every effort of the best of senators and of the people, to keep the elements of war from bursting into a flame to consume each other; and for a time these efforts may be successful, and whilst it is so, is the time for the Saints to put forth every energy to build up and establish the kingdom of God. The day of vengeance may be postponed for a season, but as the Lord God lives, it will come, and it behoveth the Saints to be prepared, to have established a place of refuge and a covert from the storm, that when the indignation of the Lord shall pass, they may be secure, as in the pavilion of God. But it is not by mere theory that these things can be effected, hence we present to the churches the Joint Stock Company, a practical association, to be brought into practical exercise, and to bear immediately upon the best interests of the Saints.

Ere long our brethren of the West will be located in a strange place, all things as it were, with them, will have to be commenced anew. Let us show to them that we are one with them, that though we have hitherto not been enabled to gather with them, yet that we have combined our energies to send them out machinery and manufactures, and receive in return the produce of their lands and what the climate produces, that all may be mutually benefitted. But still more than this, it is not merely with the Saints that business may be transacted, but with the tradesmen and merchants of various lands; we are proud to say that already have the Saints of this land a name that is not insignificant amongst honourable men, and that name has been earned by honourable dealing, and unflinching integrity, which must command respect when contrasted with the too prevalent manifestations of knavery amongst men. And while we anticipate transacting business for ourselves, as the people of the Lord, there are multitudes who will be glad to avail themselves of our means for the transmission of merchandize to the various ports at which our ships may touch, and thus a profitable and honourable business may be established and conducted on principles of integrity and honour, characteristic and worthy of the Saints of the Most High.

It is our intention as much as possible, to make known from time to time to the Saints, the nature and privileges of the Company. The labour of the formation of it has hitherto been confined to a few, it must hereafter be extended unto many. In consequence of the new Act of Parliament for the formation and regulation of Joint Stock Companies, many unforeseen difficulties have had to be encountered and overcome; but let all subscribers rest assured that the provisions of the said Act are to secure the shareholders against fraud on the part of the directors or others, and though the labour and expenses necessary for its completion will be very great, the result will be the permanent establishment of the society upon principles of British law, and under the protection of the executive authority of the realm.

There are a few remarks which we wish to make in order to throw a little light upon some things not properly understood. We receive from time to time many applications for shares, which at present we do not allot, but which will be allotted after complete registration: in the mean time we shall be glad to receive as many applications as possible, which will be carefully laid by for allotment at the earliest possible period.

We feel very anxious on another point that the treasurers of every district keep a very accurate account of what deposit each person has paid, and the date thereof, because as soon as we are completely registered we shall want returns from each district of every particular in that respect.

Also, all monies now lying in the hands of the treasurers of districts, we should wish to be transmitted to us without delay, that we may have every means for the completion of the work, which we pledge ourselves shall be effected as economically as possible.

Earnestly exhorting the Saints to all diligence in the work of the Lord, by combined efforts, and unshaken union, we pray for the blessing of the Most High to crown the efforts of every one labouring with an eye single to the glory of God, to build up the kingdom unto his Son in righteousness, that he may reign whose right it is.

EDITOR.

## A FEW REMARKS UPON ORDER.

That the kingdom of God is one of order every person will be prepared to acknowledge, and that the power of God, delegated to the holy priesthood, is the governing authority thereof, will also be freely admitted; but that as occasionally individuals become jealous of their own prerogatives, or at least what they consider are such, we would throw out a few hints for their guidance, and to which we earnestly exhort the Saints to give heed, so that peace and unity may prevail in their midst, and that every one may be upheld in the office to which he is called.

In the first place we hold every one responsible for the discharge of the duties of the office unto which he is called; a president of a branch for the condition of that branch; a president of a conference for the condition of that conference, and the presidents of a kingdom or country for the general condition of the church at large.

What then, we would inquire, are the relative duties and privileges of each? We have known it occur, on several occasions, that the president of a branch has supposed that the president of his conference had no right to interfere with his local presidency, and had no control over the measures which he and his council might adopt. We have also known others to declare that the first presidency of the British Islands had no right to interfere or advise in the affairs of a conference, unless they were manifestly in error. On those subjects we would make a few remarks; first on presidency merely. If a council be assembled, connected with a branch, and the president thereof be not present, another can be voted to preside in his absence; but if during the meeting he happens to come in, surely none will deny his right to preside, if he chooses to accept of it. And we would say still further, that if the president of his conference enter that meeting, he has most assuredly an undoubted right to preside in that meeting if he chooses to accept of it; and further still, if one of the presidency of the land enter, he most undoubtedly has a first claim upon the presidency of that meeting, and one of the quorum of the twelve apostles would have a prior claim still to take the presidency of the same, were he to be introduced there.

And secondly, with regard to the power to alter or direct measures that may be brought before such council. As we have said each person is held responsible for the condition of that over which he presides, so we would make a few remarks upon the exercise of authority for this end.

It is the duty of the president of a branch to call for the combined wisdom of his council to be manifested on various subjects, and it is his duty to come to a decision as he shall be led by the Spirit of God. And when that decision is not in unrighteousness, it is the duty of his council to support and assist in carrying out the same; and if his decision be plainly unrighteous, his council have the right of appeal to higher authority.

It is also the privilege of a high priest or presiding elder of a conference to reverse the decree of a council of a branch, and this may be absolutely necessary from time to time, and inasmuch as he is held responsible for the condition of his conference, this is his undoubted privilege; but if his decision be an unrighteous one, then that branch has a right of appeal, otherwise it is their duty to look to the high priesthood as the channel through which God will give wisdom and revelation for the guidance of his church.

There is no doctrine which ought to be more impressed upon the minds of all, than the priesthood being the channel through which the Lord will communicate his mind and will. There is, however, one maxim amongst men which we hold to be true, that "*they only know how to govern aright who have learned how to obey;*" and if a president of a branch expects to be honoured in his office as a servant of the Lord, and expects the members of his branch and council to give heed to his teachings, let him also make it manifest unto them that he is equally ready to give heed to the counsel of his president, and set to all an example by so doing.

Let but an individual or a branch of the church of Christ conceive the notion that they are perfectly capable of acting in all things without consulting their superior in office, and the principle of the authority of the priesthood is, with them, at once annihilated, however they may look for obedience from others. The priesthood is, and ought ever to be, and ever will be, to all that look for it, a continuous channel through which God will communicate his mind and will for the guidance and regulation of his kingdom.

Let us view the principle in another light, and trace it as it would naturally lead us. One of the lesser priesthood seeks counsel of the priesthood of Melchisedek, he does so legally, and thereby receives the truth and a blessing with it; an elder seeks counsel of his high priest, a high priest seeks counsel of the first presidency of the land he lives in, they seek counsel of the quorum of the twelve apostles of Christ, they of their president, and he of God. This is the legitimate order of the kingdom of God, and we sincerely exhort all Saints to give heed thereunto. We have seen, too often, in our experience the results of any section of the body of Christ seeking to destroy this order, by assuming that they themselves were abundantly sufficient to come to proper conclusions in reference to various measures; for even if they deemed their decisions to be correct, reason would say "get also the sanction of your president, then you will be doubly sure; but if he does not approve of your determinations refrain from executing them at once, until you have further reasoned upon the matter, and obtained a knowledge of the ground upon which the objections are raised." And further, if the decisions of a branch and their president be at issue, they will appeal to the president of conference, and if his decisions and those of any branch be at issue, they will conjointly appeal to the first presidency, and abide by their decision.

We are aware that the order of God requires the exercise of humility, but not the servility of slaves; but a humility that can be associated with undoubted courage and unflinching integrity; at the same time there is no room for pride, self-sufficient pride, that rests solely upon its own capabilities, and refuses to look for the support and countenance of others. Such a feeling may be in other places, but its place is not in the kingdom of God; it is a principle that would raise the standard of rebellion against the throne of God himself, and seek to establish itself upon a foundation of its own.

Let the Saints, and officers in particular, then reflect upon these things, and give heed thereunto, that the blessing of God may be in their midst, to qualify them as agents to do the will of God.

There is another subject to which we would allude here, which is to the calling of men to the priesthood. Let it be always ascertained whether if a person be ordained, he is so situated as to discharge the duties of his office; if he be not, let him tarry without ordination until opportunity offers for him to labour therein. Never ordain men to sit merely in a council meeting, without otherwise executing the duties of their individual office, or you may soon find that with them it is much easier to find fault with others than to do their own duty. Those individuals who are most diligent in the discharge of their own duties, are generally the last to become the accusers of the brethren, because they are better employed.

EDITOR.

## Latter-day Saints' Millennial Star.

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MARCH 15, 1846.

THE signs of the times gather darkly around us at the present, while the political aspect of affairs bids fair for bringing to pass that perplexity with which the nations shall be visited. But while these things are so, the condition of the Saints should be in an obverse ratio. Light and knowledge should be theirs, and a continued preparation for all events that may transpire among the nations of the earth. We wish the Saints, as individuals, to realise this, and seek to assimilate themselves to the principles of truth, and the people of the Lord who must be made manifest in the contrast with the sinking nations of a falling world. Let no one be deceived,—to become connected with the kingdom of God in the last days, to enlist under the banner of the cross of Christ, is indeed, and will be found to all the faithful, to be a warfare, through which to struggle will be a mighty work that will require all things calculated to retard, to be cast away, with every weight, and the sins by which we are most easily beset. But, still, the reward is sure. Great beyond all possible conception at present, are the privileges of being permitted to have an existence in the flesh in this day, if associated with the kingdom of God; and fearful the responsibility of rejecting the offers of mercy at this the eleventh hour.

Let the Saints ever consider themselves as men that are upon the watch; let them give heed to counsel, and maintain the order of the kingdom of God, and they will find themselves prepared for all things that may come to pass, and they shall not be taken unawares as the children of the night.

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Though we have not been able to regain our lost time in the publication of the STAR, we trust still to be borne with; and hope that the contents of our periodical will not be less acceptable to our readers on that account.

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We shall be glad from time to time to receive communications from the Saints for the pages of the STAR, though we must be allowed every author's privilege of rejecting what we do not deem suitable matter; in this, however, we shall be as lenient as we possibly can; our object at all times being to make the STAR a vehicle for the communication of the principles of Salvation, the building up of the Saints in their most holy faith, and the diffusion of that intelligence and information necessary for the guidance of the people of God.

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We have made a further extract from Mr. Tremont's interesting work, which we see largely quoted from in the public journals of the day, and we think it will be interesting to the reader. We calculate ere very long to give a something similar narrative, though on a much more gigantic scale, of an entire people, the Saints of the West making their exodus from a land of oppression to locate themselves in the wilderness, and enjoy the privilege of worshipping God according to their own consciences.



## A WARNING.

We lay it down as an infallible rule, that when an individual, who has been called and ordained to the holy priesthood, so far loses the spirit of his office, and forgets the purpose for which he received his authority, that the *leading* spirit by which he is guided, is one of abuse of existing religions, and persecutions of the sects and systems by which he is surrounded, that that man will fall. The results of experience prove it as a truth that is ever realized, and we would most anxiously and earnestly warn all who may be indulging in such a practice, to lay it aside at once and for ever, that they become not individually living witnesses of the principle we have set forth. Let not Satan deceive them by saying, such and such a one in high authority did so, or that the Saviour did so, they have the authority neither of one nor the other. Many high in authority, and who are still deservedly so, had to learn many things as well as ourselves, and they came not forth unto us as infallible or incapable of erring. Let every one go about his Master's business, having received a dispensation of the fulness of the everlasting gospel unto the children of men, let them go forth and proclaim the same with all diligence and faithfulness, speaking with authority of the work of God in the last days, and the glorious privileges of the faithful and obedient. Let pride never be allowed to intrude with the thought that to maintain your reputation to talent and ability, that it is necessary you should continually present some fresh subject before the public,—the first principles of salvation which led you, poor man, to the obedience of the gospel, and which caused him to rejoice and be glad therein, are the same that you must present to the great, the mighty, or the learned; there is no exception in the scheme of redemption, God hath concluded all under sin and condemnation, and that new birth, in which you have received authority to minister, must be proclaimed in all faithfulness to every one, that they be left without excuse before God, if they refuse obedience thereto.

Were we to recall to mind the consequences of indulgence in the practice which we here condemn, we should be able to remember many that for a season run well, and promised fair to be instrumental in bringing to pass much restitution, until, unfortunately, they split upon this rock, and eventually made shipwreck of their faith, and were found associated with the apostate and the vile.

We remember well hearing one (whose former usefulness none can question), yet whose mind had become so darkened by indulgence in this practice, declare there was nothing in the plan of salvation to proclaim, if he refrained from lecturing on the errors of the systems of the day. We laboured hard and faithfully to convince him of his folly, but in vain. The very practice which he himself had condemned with us, he became pre-eminent in, and he has gone the way that all must go who are led by this spirit, which is not of God, but of the Devil.

Placed as we are in connexion with the Presidency of the Churches in these Isles, we have opportunities, which others have not, of witnessing the effects of this deceiving and abominable practice, and from our knowledge thus obtained, we are led earnestly to exhort others against indulgence in the same. And, furthermore, there are many spirits abroad in the earth that are seeking to attain to popularity by opposing what they term Mormonism, and the very some of their desires is accomplished when they can get the Saints to hearken to them, and minister to their iniquitous purposes by gratifying them with a public discussion. Upon such a thing as this, their popularity may exist for a year, when by having been treated with the silent contempt their falsehoods merit, they would, long ago, have sunk and have been forgotten in their own insignificance. Let the Saints be wise, and not blow into popularity the emissaries of Satan, but pursue an undeviating course in proclaiming the principles of salvation, and in preparing themselves for the great events that are already beginning to open upon the world.

EDITOR.

A DISCOURSE DELIVERED BY ELDER JOSHUA GRANT, JUN., AT THE  
CONFERENCE.

In looking at the large concourse of people that now present themselves before me, in this conference, my mind is carried involuntary to other scenes, and I am reminded of the situation of this church when in its weakness and infancy, which, contrasted with its present numbers, respectability and influence, was "but a drop in the bucket," and brings with renewed force to my mind the great work in which we are engaged, and that, as God has hitherto put forth his hand to defend his people, in the day of adversity, that, as they have, in their weakness, baffled all the attempts of wicked and designing men, aided by the powers of darkness, to overturn and destroy them; that as they have hitherto been aided by the arm of omnipotence, and sustained by the power of Israel's king; that if they still continue humble and faithful, the same power, the same intelligence, the same arm, will yet sustain his own people, bring to pass all the things spoken of by the prophets, gather his elect from the four winds, and crown the Saints with glory, honour, immortality, and eternal life.

Without any further remarks, by way of preliminaries, allow me a short time to call your attention to the following text, which you will find contained in Matt. xxiv. 14,— "And this gospel of the kingdom shall be preached in all the world, as a witness unto all nations; and then shall the end come."

These are the words of our blessed Lord, that he spake to his disciples in answer to certain questions which were propounded by them, in relation to his coming, and the end of the world. After entering into many particulars pertaining to the events that should transpire in and about Jerusalem, speaking of the calamities that should destroy that city, and bring destruction upon the Jews, he goes on to describe the signs that should precede the coming of the Son of Man, and the end of the world. Among other signs that are referred to by him, is that contained in the words of our text, which is one of the greatest and most important, "And this gospel of the kingdom shall be preached in all the world, as a witness unto all nations, and then shall the end come."

In all the dispensations of the Lord, and in all his dealings with the children of men, he has pursued one uniform, undeviating course, though the earth by revolutions may have changed, and man has been wavering and fluctuating, God has declared concerning himself, "I am the Lord, and I change not;" and wherever we can trace the dealings of God with man, we shall find that they have been unchangeable, he has always taught man by revelation. In regard to the gospel, it is a principle that has always existed, in all ages where God has had a pure church; and if the children of Israel were placed under a school-master, and the law was added, it "*was because of transgression*," and not because of the changeableness of God, for he has always pursued one uniform course to edify, instruct, and give the world a knowledge of his law; and in unfolding the principles of truth to the human family, he never instructed them at random, nor suffered them to go according to their notions, or at the bidding of men; they never wage "a warfare at their own charge," but they were endued with power from on high; wisdom and intelligence was given through the great source of the priesthood, which God has given to regulate the affairs of his kingdom, and thus being endowed and qualified by the wisdom and intelligence that God had imparted, they were prepared to unfold the gospel of Jesus Christ to a fallen world. If this has been God's way of dealing with the children of men, it naturally follows that it will continue to be, and if the preachers of the gospel in primitive days were thus called and empowered, it follows as a natural consequence, that it will continue to be, and that as God is immutable and unchangeable, whenever he calls men in any age of the world, he will qualify and inspire them in the same manner. And if they are thus taught, whether in this age, in ages that are past, or that are yet to come, there will be a uni-

formity in doctrine and ordinances, they will teach the same things. There have been many who have professed to be called of God; but their doctrines have been diverse, and their ordinances conflicting. The reason of this difference is, that they have not been taught of God, nor inspired from on high, but their learning has been merely scholastic, and their wisdom the science of men. Thus situated, it is impossible that they should teach correct principles, for man is finite and fallible, and God is infinite and infallible, and it is impossible for the people of this or of any other age, to comprehend the Creator without being taught of him.

The disjointed manner in which sectarianism has placed the gospel, renders it extremely ludicrous; one having taken one part, and another another part. Now the ordinances, gifts, and powers of the gospel are not one, but many; yet being many, they are not divided, but the one gospel, proceeding from the same spirit. One, two, or three items do not compose the gospel any more than if we were to take two or three leaves out of a book and call it a book. As it takes all the leaves to make a book perfect, so it requires all the ordinances, gifts, blessings, powers and priesthood of the gospel to make it complete. It may, with propriety, be compared to a chain, which, if any link is broken, it destroys the force of the whole. So, in like manner, if one principle of the gospel is destroyed it renders the whole imperfect. The Saviour told his disciples to "teach ALL things *whatsoever he had commanded them.*" Hence this gospel, in all its parts, must be preached to every nation, before the Messiah will come, and men must be inspired to prepare them for the accomplishment of so great a work.

According to the statement of the *Universal Geography*, there are three thousand and twenty-six different languages. It must be obvious to every reflecting mind, that it is absolutely necessary for the gifts and powers of the gospel to be restored before the gospel can be preached to all of those nations and tongues; and if it is not, the Messiah cannot come, for the preaching of the gospel to all nations is one of the great signs that must take place, preparatory to the coming of the Son of Man.

This brings to our minds forcibly the necessity of the gift of tongues, in order that the gospel may be preached unto all nations, in their own tongue; for the best linguist in the world cannot understand more than twenty different languages, or tongues; and if they do not and cannot learn them, it is absolutely necessary that ministers of the gospel should be inspired with the gift of tongues, as the apostles were on the day of Pentecost, to prepare them for this arduous undertaking. Many, because they possess not those gifts, and not having the honesty to acknowledge the reason of this deficiency, tell us that we have no more need of them; but if they can accomplish this work without the power of God, the fulness of the gospel and the gift of tongues, they will accomplish more than has been done by the so-called preachers of the gospel for the last seventeen hundred years.

Mr. John Wesley informs us, in his fourteenth sermon, that the reason why these blessings were lost, was because the christians had turned heathens again, and had nothing left but the dead form, without the power—and we presume that if others would open their eyes, they would see the like discrepancies.

I would remark, in regard to the gospel being a witness unto all nations, that there is a striking coincidence between this and the testimony of our Saviour, concerning his disciples:—"Ye are my witnesses, as also is the Holy Ghost, that bears witness of me." They were the acknowledged heralds of salvation; to them was given the keys that they might unlock the kingdom unto others, preach salvation themselves, and ordain others to this authority. They were the only persons who could properly be called witnesses of the Saviour in that day; they had been with our Saviour and seen his miracles; they had witnessed his life, death, resurrection, and ascension; they had felt the prints of the nails in his hands, and in his feet; they had seen him transfigured on the mount and ascend into heaven, and after his death and resurrection they saw and conversed with him forty days, and afterwards saw him ascend into heaven, in a cloud. He afterwards appeared unto them, and became their benefactor, instructor, and friend: thus situated and endued with this power, they were certainly of all men upon the face of the earth most competent to be his witnesses.